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OPEN-AIR PREACHING.

PUBLIC addresses delivered in the open air, have been common in all ages, for all purposes, civil, military, and religious. For the two former purposes, they continue common, but for the latter they have become too rare.

As a medium of religious instruction, this mode has the most unequivocal sanction of scripture. Moses and the Patriarchs thus taught. Thus was all prophecy delivered. Thus was Nineveh, and Samaria, and Jerusalem warned of their destruction. By such teaching, Jesus planted Christianity, and the Apostles propagated it. The Saviour had access to the synagogues, but he preferred to teach on a mount, or by the sea side. He had power to build Christian places of worship; and if he did not choose to do so by miracle, had followers enough who were each able to bestow them. He who had built for the Jews a synagogue because he saw Judaism better than idolatry, would doubtless, at his conversion, have cheerfully built a house of prayer. Several generations, however, of those devoted early Christians, passed away, before the erection of edifices devoted exclusively to religious instruction.

All the martyrs and early preachers found open-air preaching, the most efficient and direct means of spreading truth, and fastening conviction. The glorious reformation from popery could never have been accomplished, had HUSS, and JEROME, LUTHER and CALVIN, KNOX and ZUINGLE confined the thunder of their appeals within the gothic domes of papal churches, even if they could have had access to them all. CALVIN, not content with the duties of his theological chair, taught the inhabitants of Geneva, every week in the open air, in a certain convenient street. The

Covenanters maintained the truth in Scotland by preaching to their flocks in retired glens and valleys. Wesley went over all England, and shook the slumbers of the whole population, by field preaching. In the year 1742, he put this question to his Conference, "Have we not used field preaching too sparingly?" And then a rule was enacted, that every superintendent should preach in the open air once a week. Whitefield preached abroad both in England and America. Many persons yet living in this country have heard him in this manner, particularly in Philadelphia, where standing in the balcony of the Market-house on Second street, he has been heard by thousands crowding upon the space now occupied by the Jersey & Fish markets, and clinging to the rigging of the vessels at the wharves; while the tones of his delightful voice were heard upon the opposite shore of the Delaware. The Boston Common was one of his regular preaching stations, where many received that "new light," which though despised and opposed was the power of God unto salvation.

So far then, from open-air preaching being an innovation, it has the sanction of the whole current of antiquity. Nor are we without ample authority and encouragement for this mode of proclaiming the gospel in our own times, and among our own denomination. Carey and all our eastern missionaries adopt this mode, and find it eminently expedient and successful.

In England, our brethren are beginning to move on in mighty combination to do this work for God.—Not only are Cox, of London, and H. Hinton, of Reading, and J. Hinton, of Oxford, and such men as Pyer, Steane, Chin, Davis, Miller, Rogers, Taylor, Young, Swan, Minks, Scott and Pywell, but others of the best ministers in all parts of the realm are rising up, both as Associations and as individuals, to join in the holy enterprise, and all the Sabbath breakers in England shall soon hear of the great salvation.

And why is not field and street preaching as proper, as necessary here as in India, or England, where our brethren are now employing it so advantageously?

It cannot be questioned but that many souls perish even in our city for lack of knowledge. That portion of the community which is now reached by thorough preaching, is not only comparatively a small part, but is that part least likely to be affected. Having heard the faithful message from their youth up, it has become a moveless sound; so that by adhering to our present restrictions, we not only labour in a mere corner of our Master's field, but this, in a part the most unpromising. It is not enough that we say there is ample room in our meeting-houses, in all of which, provision is made for the poor. We say not only, that many poor are scarcely able to clothe themselves in a manner in which they are willing to attend public worship, but especially we say, that the poor form but a small class of those, for whom, we would institute this mode of preaching. We seek all idlers, all sabbath breakers of every grade, comprising apprentices, journeymen, labourers and respectable persons, who prefer the recreation of a walk abroad, to the spiritual refreshments of the house of God. We go on the presumption that, as

far as possible, those who will not come to the sanctuary, must be sought in the highways and hedges, and in the streets and lanes of the city.

It should be considered, that the recent extraordinary exertions in cities, to organize a more efficient system of religious visiting among the poor, has created a necessity for this mode of preaching which did not before exist. Unless these domiciliary exertions are followed up by a suitable provision for the spiritual improvement of the Lord's day, by those on whom some serious impression has been made, a great portion of our labor will be lost. With this necessity a facility is created, for large numbers of persons would now be attentive listeners on such occasions, who heretofore would have either kept aloof, or been disorderly.

Nor would we confine this mode of preaching the gospel to cities. Ministers who preach in private houses through our country villages would, ordinarily, be heard by four times the present number of persons, were they to preach on some convenient green. Mr. Payne, one of the missionaries of an open-air preaching society in England, states that he had preached for years in houses at Helton, to not more than from ten to twenty persons, but that when he commenced preaching abroad his congregations varied from a hundred to two hundred persons. He says in his journal, "I cannot conceive what I could think of in wasting my strength and time to so little purpose in the house, when I might have had so many in the street. I think it was in a great measure owing to fear and false notions of prudence and consistency." Rev. J. Jack, of Clapham, near London, has gone out among the poor who live in the green lanes near his place of worship, but who had never entered it, and there has attentive congregations, who so prize the opportunity, as generally to assemble before the preacher arrives. This is truly having compassion on the ignorant and out of the way.

Dr Chalmers has said there were two little words "*preach*" and "*go*," which were of high importance; that some people are willing to *preach*, but have a great aversion to *go*. If this be the chief reason for neglecting souls that must be sought out, it should be overcome. To go abroad seems involved in the very terms of our commission. *Κηρυσσω*, to preach, properly signifies to perform the office of a herald, to make public proclamation. See Matt. iii. 1. x. 7. Mark xvi. 15. Acts x. 42. To preach the gospel, is to make known, by proclamation, the glad tidings of salvation. To comment on a doctrine, or to suspend a chain of reasoning on a single text, is not so properly preaching the gospel, as explaining or enforcing it. And though the regular service of the sanctuary is necessary and entirely scriptural so far as it goes, yet the mode for which we contend, being neither less scriptural nor less necessary, should not be neglected. To preach in meeting-houses only, is almost to bury the truth in a napkin. It is not being instant, in season and out of season.

Are not Christians bound to adopt every honorable and practicable mode of diffusing the gospel? Can ministers remain inno-

cently at home, while by stepping a little aside from the usual routine, they may preach the unsearchable riches of Christ to multitudes who they know will otherwise never be taught? The only conceivable objection worthy of a reply, is, that ministers, especially those in cities, are already over-wrought. But let it be remembered, that while their mental exertion is excessive, their physical exercise is ordinarily deficient. Many of the cases in which the health of faithful pastors has lately failed them, have arisen from much study, from confinement to the desk arising from the unhappy practice of reading sermons, and from the continual pressure of care and responsibility in guiding each individual of a great congregation, to the daily attainments of holiness; solving each doubt, awakening each energy, helping the weak, employing the strong, restraining the heady, feeding the entire flock with knowledge and understanding, and maintaining, in all respects, and at all times, a paternal watchfulness and accurate discipline. When we add to these arduous labors the part they must take in the numerous important societies which centre in great cities, we are prepared to sympathise in their trials, and pray for their support; but we plainly see also, that while we must, if possible, diminish the amount of their mental labor, we should devise means for increasing their bodily exercise, to save them from premature decay. Field preaching, while it will add little or nothing to mental labor, as the sermons prepared for regular services can be extemporaneously modified to suitableness for the occasion, will furnish a wholesome kind of bodily exercise.

If in order to prosecute this species of labor it should be even necessary for ministers to abridge their efforts in some other department, such abridgement might advantageously be made. A portion of the necessary conversation with inquirers, and of the labour of maintaining discipline and visiting the sick, might very well be done by judicious lay brethren. It would call into exercise many dormant gifts, and greatly tend to unite and invigorate a christian community.

The danger of bad conduct and disturbance in the audience, ought not to be adduced as an objection; for though such should occur, and proceed even as far as in the case of Stephen, it would not exonerate us from this service, if otherwise it is good and proper. When we consider, however, that in London where this danger is certainly greatest, no particular disturbances occur, and that in our own cities, those ignorant and sometimes lunatic persons who preach in the streets are never molested, we certainly need not apprehend any serious impediments of this nature, when the ministers who officiate shall be the known and respected pastors of the place.

We have *encouragement* as well as *motives* to engage in this work, though, if the latter be adequate, we should not wait for the former. The success of apostles and primitive preachers, of reformers and various other great men, furnishes encouragement of the highest kind. The good effects of camp meetings, in spite of the excesses

and disorders which too generally accompany them, encourage us. The entire history of the enterprize in England is encouraging. We are encouraged by the successful labours in this way of the Rev. Dr. P. in Philadelphia, who for years has preached in the fields of the Northern Liberties, and has thus gathered to Christ, a multitude of souls. We ought to derive encouragement from the numerous instances in which persons unaccustomed to attend public worship, have been brought to feel and love the truth, by chancing to hear a single discourse, and often, even a part of a discourse only. In one of the American Tract Society's juvenile publications, we have an account of the conversion of a woman who was passing through a church into the grave-yard, and heard the preacher utter the words "Flee from the wrath to come."—She heard no more, but as she sat beside her infant's grave, the words rang in her ear, sank into her heart, and resulted in her conversion. The story of poor Joseph is also in point, and is known to all.

Let then, an *Open-Air Preaching Society* be immediately formed. Under its auspices, there should be established, as soon as the weather becomes pleasant, stated services at one or more suitable places, to be continued at least 3 months. The services might be commenced at 6 or 8 o'clock in the morning and at 5 in the afternoon, and never exceed in duration the space of one hour. Persons who attend regular places of worship should not be generally encouraged to be present. If necessary, a tent, awning, or other slight accommodations could be provided, capable of being easily removed and placed in different situations. Those who officiate, ought to be, in general, the well-known ministers of the city and neighborhood. Three or four brethren skilled in psalmody, must always be present to commence with singing, during which time, an audience will infallibly be gathered. Thus let an attempt be made, which shall at least settle the question of expediency in the minds of those who doubt, and enable us to act in future summers, with the light of experience before us. We cannot remain innocent and continue to leave this great work unattempted. Let us not go down to our graves, so submissive to custom, as to bring upon ourselves the guilt of souls. Let us view each wanderer among the thousands who throng the public walks as possessing a soul more precious than all material things. Does the enterprize require self denial? Then it furnishes a test to prove the reality of our zeal. Few years will elapse ere this neglected practice will be generally revived. Why should we wait for others, while immortal souls are sinking around us. Why should the Christians of this city be excused from commencing the great work any more than others? To him who has influence on public opinion, who can afford the cost of a tent, who loves the Lord his God with all his heart, who can stem temporary opposition, and be undiscouraged by the timidity of his friends, we would say, "*Arise; for this matter belongeth unto thee: we also will be with thee; be of good courage, and DO IT!*"

MELVILLE.

EXTRACTS

FROM THE DIARY OF THE LATE REV. DR. RYLAND.

We are indebted for the following "Extracts," to the New Baptist Miscellany, a work published in London. Aside from the pious and valuable sentiments which they contain, the scenes and characters introduced are adapted to awaken attention. They give us a glimpse of individuals who distinguished themselves in laboring to advance the cause of Christ.

1767, *Sept.* 8.—Mr. Whitefield came to see my father, and preached, at Castle-Hill, from Isaiah lxi. 10, a most affecting discourse to a crowded congregation. I wished he could have held on till midnight.

1773, *Sept.* 7.—Mr. Grey and I went over to Everton, to see good Mr. Berridge. I expected to find him the most jocose man that could be consistently with true religion; but I never saw so grave and venerable a man in my life. The first half-hour's conversation was uncommonly savoury and solemn. He often said very witty things, but with such unspeakable gravity that we durst only give a gentle smile.

Oct. 26—Old Mr. Hall preached on the new birth, at Northampton. In illustrating the likeness between a new-born soul and a new-born child, he observed—

"The first thing of which a child takes notice is light. A new-born child is weak and dependent. He cannot procure food, but cannot be satisfied without it. When children first begin to say father, they lisp, so that only those that belong to the family can understand them. Children, at first, are ignorant of their father's mind, and of the interests of the family; they therefore need instruction. They cannot provide for themselves, nor defend themselves. They need healing, being subject to many disorders. They are like their father; they wear a family likeness. On every alarm a child will fly to his father. He will often cry out, "I will tell my father."

June 8, 1785.—Robert Hall, jr., preached wonderfully from Rom. viii. 18, "For I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." I admire many things in this young man exceedingly, though yet there are others that make me fear for him. O that the Lord may keep him humble and make him prudent!

15.—Rode to Clipston to attend the ministers' meeting. R. Hall, jr., preached a glorious sermon, on the Immutability of God, from James i. 17, "The Father of lights, with whom is no variableness or shadow of turning."

22.—Walked in the evening to Brayfield, where Mr. Scott, of Olney, preached in the church, from Matt. xvi. 26, "What is a man profited," &c. I scarcely ever heard a discourse more aimed at the heart. O for much of the like spirit of zeal for God, and love to souls, which this good man most evidently breathed! Lord succeed his labours! Surely I felt some love to the truth, and earnest longing for the salvation of them that heard it.

Aug. 1.—Rode to Harpole, where I heard Mr. Scott, of Olney, in a barn, from Isaiah liiii. 1, "Who hath believed our report," &c. It was a most admirable discourse—so evangelical, and so practical, and aimed at the conscience all along—delivered with such evident earnest concern for God's glory and the salvation of souls, as made me greatly admire it. This is the true grace of God. Surely I love it, and desire to advance the same cause. Help, O Lord!

Sept. 25.—Preached at Kettering. I know not when I felt more solidly convinced that I was a *poor* creature. It was only the hope that our own people might get some good by my dear brother Fuller's labours at Northampton, that kept me from regretting that I ever pretended to exchange with him. O that it may not be wholly a lost day to his people!

Nov. 1.—Went with Mr. Hall, sen. to hear John Wesley, who preached at the chapel in Kingshead Lane, from Mark iii. 35, "Whosoever shall do the will of God," &c. Many things were good; all remarkably candid, but lax and injudicious; disapproved greatly of his representation of faith as consisting in assurance of personal interest in Christ; and love as all arising merely from a knowledge of God's love to us, though perhaps in heaven God might be loved for his own perfections. "Offer it now to thy mistress, will she accept thee?"

26.—Received a letter from brother Fuller, containing his complaints; but O how far does he exceed me in tenderness of conscience and humility! I have much more ground to be affected with my carnality and unprofitableness, and yet seem far less burdened therewith.

1786, April 12.—This morning was surprised and rejoiced at receiving a most friendly letter from the Rev. Jonathan Edwards of New Haven, son of the great President Edwards, proposing a correspondence with me, to which he was induced by the kindness of Dr. Erskine, of Edinburgh. May the Lord make this most welcome correspondence useful to me as a Christian and as a minister!

20.—Rode to Creaton, where I heard Mr. Robinson the clergyman. Oh that I may learn to copy his faithful manner of dealing with the souls of men!

May 3.—Borrowed of Mr. Hazey a volume of sermons, lately published by R. Robinson, of Cambridge; most of them admirably ingenious, but I fear they may do much harm, especially to young ministers. One on confused reports of religion, and another on being led by the Spirit, contain many things very exceptionable. In the last he labours to explain away all immediate influence of

the Holy Spirit. The Lord help me to cleave closely to revealed truth, especially the Scripture doctrine of justification and sanctification.

12.—Looked over the first volume of my diary. The account I then kept is but short and indistinct; can see, however, several sad defects at my first setting out in religion, especially in a certain harsh mode of expression, and confused ideas of unbelief, &c. Yet, if I now wholly depend on Christ, and really love holiness, I trust all is well, though my beginning should be uncertain and doubtful. But, O, I want the present power of godliness! I have been at best a poor miserable sort of Christian all along. Lord, let me not be deceived! I believe I may fairly attribute some confusion in my ideas, when so very young, to the want of more distinct instruction on some heads. O that my father had then thoroughly studied Edwards on the Affections; it might have rendered his ministry more useful to me and others. I think, however, I may say, I love the ministrations of those who are the most searching.

June 13.—Sent off a letter to Robert Hall, jr. O that God may keep that young man in the way of truth and holiness.

Jan. 9.—Mr. Carey, who now preaches constantly at Moulton with considerable prospect of success, came over and preached the Lecture, from “The wages of sin is death,” &c. I was much pleased with many things in his discourse: he seems to promise much usefulness, setting out on a good plan, though a little incorrect in his expressions; but manifests a hearty concern to do good, and a consistent view of the gospel.

Sept. 21.—Mr. Carey, of Moulton, preached from Psalm xvi. 8, “I set the Lord always before me.” His prayer was singularly excellent; and many things in the sermon very close and important. O that I had much of the like deep sense of divine truth!

25.—Heard Mr. Scott, late of Olney, now preacher at the Lock, twice at Creaton. Both discourses very good; but the first especially was one of the most close practical sermons I ever heard in my life. The Lord fasten it on my heart forever, and grant me like faithfulness and zeal!

Nov. 26.—Yesterday I got together some important thoughts, as I conceive, for to day, but felt in an unsettled frame; had not my heart thoroughly engaged, but felt a trifling, inattentive spirit, which I generally find followed by a dull, lifeless sabbath, which was too much the case to-day.

1787, Feb. 25.—Preached from Psalm li. 18, “Do good in thy good pleasure unto Zion.” Was led to this text by reading minutes of the Moravian Conference at Hernhutt, 1785, which were lent me by Mr. Okeley, and contained many most profitable remarks. Blessed be God that there are a number of enlightened ministers among the Lutherans in Germany, who write to the annual meeting of the Moravians, with whom they hold a friendly correspondence, who appear to be truly devoted to God.

Aug. 1.—Walked over to Moulton, about six o'clock in the morning, to attend Mr. Carey's ordination. Mr. West, of Carlton,

prayed, I introduced the service, and received the call and confession. Mr. Stanger, of Bessel's Green, prayed the ordination prayer. Mr. Sutcliff gave the charge from 2 Tim. iv. 5, "Make full proof of thy ministry." Mr. Edmonds, of Guilsborough, prayed, and Mr. Fuller preached from Psalm lxxviii. 18, "Thou hast received gifts for men." Mr. Payne concluded. In the evening Mr. Stanger, of Kent, prayed; and Mr. West preached from Psalm ii. 11, "Rejoice with trembling." The congregation was large; the confession sound and sensible; the whole of the service good and instructive.

3.—Calling on Mr. Wykes, some time after six poor convicts had gone to the place of execution, I walked with him, not designing at first to go but a little way, till I came to the fatal tree, just as Parson Miller was going back. Currey, one of Mr. Wesley's preachers, talked and prayed with them, which at first I was glad of, but sorry to hear afterwards in how injudicious a manner he addressed them, encouraging them to believe, without hesitation, that they had made their peace with God, and should soon, like the thief on the cross, be with Christ in paradise, though I cannot find there was any considerable evidence of a change in any, and still less in all. Alas, how awful is it to be accessory to the deception of immortal souls! Lord, grant I may be clear from the blood of all men!

Oct. 5.—Brother Fuller stayed with me till the afternoon. O that we might be more useful to one another! I find his conversation, and especially his prayers and preaching, suited to do me good; and yet I fear I get but little by it. Sometimes I feel convinced of my sins of omission, and then feel an evil sort of satisfaction that I am so convinced; and so it wears off, by that means, without proper humiliation or amendment. Lord, save me from self-deception!

1788, *Jan. 29.*—My birth-day, when I was thirty-five years old, but, being taken up with various things, I let it pass without suitable recollections. The return of my dear wife's dying day, and her burial day, affected me much more. O for divine support in all my solitude and sorrows, under which I sink too much!

Feb. 5.—Mr. Horsey and Mr. Edwards, the two Independent ministers, spent the evening with me; we had a good deal of improving conversation. I know not how to extend my charity quite so far as they to people wide in their sentiments.

May 28.—The association at Kettering. Brother Sutcliff preached from Psalm li. 3, "I acknowledge my transgression." I preached from John iii. 30, "He must increase." In the evening, brother Hall, jr., from Bristol, preached from Mark viii. 36, "What shall it profit a man," &c. Brother Sutcliff's sermon was very good. I had a better season than I feared. R. Hall's discourse was amazingly ingenious and pungent.

July 8.—Asked brother Carey to preach. Some of our people, who are wise above what is written, would not hear him, called him an Arminian, and discovered a strange spirit. Lord, pity us! I

am almost worn out with grief at these foolish cavils against some of the best of my brethren, men of God, who are only hated because of their zeal for holiness.

Aug. 12.—Rode early to Guilsborough, to keep a private fast with some of my brethren. Met from nine to four in the vestry of the meeting-house. Began with a short account of our late experience as Christians and as ministers. Present, brother Fuller, Edmonds, Morris, Carey and Denny. It was, I trust, a solemn and profitable season. I have not felt, I think, my heart so much engaged with God for a long time, as I hope I found it most of the time. May God render it a lasting blessing to us all.

Oct. 23.—Bought Mr. Martin's new publication against Mr. Fuller. Exceedingly full of pomposity, confusion and emptiness!

Nov. 4.—This day, being the centenary of the Revolution, a number of gentlemen met at the Peacock to dine; thought it, all things considered, expedient to meet with them, and indeed the whole was conducted with due decorum and regularity. May God be acknowledged and praised for all our civil and religious liberties and privileges, which were confirmed by that happy event.

23.—Preached twice from Psalm xxxvi. 2, "He flattereth himself in his own eyes until his iniquity be found to be hateful." Had more freedom of thought than usual, and some feeling of the importance of the subject; but heard that some were much disposed to cavil at it, as though the vain self-flatteries of sinners were a dry, legal, uninteresting subject. Surely I fear, such professors must be in a strange distempered state of mind.

Dec. 25.—Heard Mr. Horsey, this morning, who preached excellently indeed, from Philip. ii. 5, "Let this mind be in you which was also in Christ Jesus."

1789, *Jan. 3.*—At Leicester, visited Mr. Robinson, the godly episcopal minister, with whom I had some agreeable conversation.

5.—Saw the surprising little Polish dwarf, but about three feet three inches high: was much struck at his appearance; we endeavoured to enter into some religious conversation, for which, alas! he discovered as little taste as bigger men.

1790, *March 17.*—Amidst all my trials and mercies I have very great reason to lament that I have not been more importunate and constant in prayer. Of all the evils that infest me, I think a formal attendance on this duty, with too frequent neglect of it, is the worst. Oh, that God would heal my backslidings in this respect.

April 1.—I determined to keep this as a day of private humiliation and prayer, with fasting, to implore of God the reviving influences of his Holy Spirit. Hope it has not been wholly in vain, though I felt too much reluctancy and coldness. Be merciful to me, and quicken me, O my God!

1791, *March 17.*—I attended the funeral of my dear and excellent friend Mr. Hall, sen., of Arnsby, who died suddenly on Lord's day, 13th. The concourse of people was so great that I was obliged to preach in the yard, as not half could have got into the meeting.

April 24.—Supplied the destitute church at Arnsby, and went on to Blaby and Leicester, where I preached, as I did also at Husband's Bosworth, in my way to a meeting of ministers at Clipston, on the 27th. A day much to be remembered, when brother Sutcliffe and Fuller preached two admirable discourses, on zeal for the Lord of Hosts, and the pernicious tendency of delay, which appeared to be attended with a divine influence on the minds of the hearers, and were followed by a very serious conversation on the propriety of attempting to publish the gospel among the heathen, originating in a motion made at dinner to that purpose by brother Carey.

August 21.—This day, Dr. Evans' funeral sermon was preached at Bristol, by Dr. Stennett. How little did I then think of my ever being called there to succeed him!

1792, *April 25.*—Received first an invitation from the church in Broadmead, to take the pastoral care. Nothing prevented my giving an absolute denial but a concern for the rising generation of ministers, and a consciousness that our denomination had not many to choose out of, for the supply of this station, who were at once possessed of a tolerable share of literature, and at the same time as anxious as I could wish to guard against error on the right hand and on the left.

1795, August 9. At Exeter, preached a funeral sermon for the Rev. Mr. Clarke, formerly pastor of the church in Unicorn-yard, London. One of the most humble, judicious, godly, prudent men I ever knew.

MONTHLY CONCERTS OF PRAYER. No. I.

Among Protestants there is no religious observance, apart from those instituted by Jesus Christ, which is so peculiarly adapted to impress our minds with feelings of devotional awe and sublimity, as the *monthly concerts of prayer*; the assembling together, at one and the same time, of all God's worshippers throughout the earth, for the purpose of imploring blessings from Him, upon their fellow creatures.

The simple idea, that when the first Monday evening of each month begins to cast its shadows over the world, the disciples of Jesus Christ begin to assemble,—and that as the mighty orb rolls onward its curtain of darkness, the wave of prayer rolls onward until the earth is spanned by the cincture of devotion; that our planet may then be truly said to move in an atmosphere of prayer; is enough to swell the mind with true emotions of moral sublimity. But when to this we add the grandeur of the object, for which this glorious assemblage is collected;—when we remember that these disciples meet on the impulse of a benevolence and love to their brother man, which is bounded only by "the Universe's flaming

wall," and which embraces the everlasting welfare of every immortal that peoples this earth, our feelings must be so elevated, that no language, short of that in which Deity declares his purposes of love in heaven, can express them; so high, that human eloquence shrinks from the effort of bodying them forth.

If there be a time in which our Heavenly Father may be supposed to look down with peculiar pleasure upon the worship of his earthly servants, it is on these occasions, when they congregate, not merely for the sake of testifying their love and veneration for Him; but, in connexion with that, for the additional purposes of helping forward his visible kingdom, and of benefiting their fellow mortals by giving them the gospel, which has brought life and immortality to light. Then does He behold obedience to his two great commandments—love to God and love to man, blended into one act, and shown in a light so lovely that the highest angel must look upon it with admiration: then may He be supposed to draw peculiarly near, and gather holy influences around the place of worship, and direct the wondering gaze of the blessed spirits by which He is surrounded to the spot, where the beauty and excellence of his religion are so clearly shown; where they can witness the soarings of the divine principle even under the burden of this sinful clay, and in defiance of the opposition of the powers of darkness.

Such are the high and holy ideas which are associated with our monthly concerts of prayer. They ought to stimulate the church to universal interest and engagedness in these meetings: and if they are not sufficient to rouse us to action, we may well sigh over the desolation of hearts seared and insensible: over the moral waste that has usurped the place of those good fruits and beautiful flowers, whose presence should make each bosom the Eden of the Lord.

But besides these considerations, which have so strong a claim upon our attention; which make imagination the handmaid of religion; there are others which, though less grand and exciting, are nevertheless equally weighty and impressive: considerations of duty, growing out of our knowledge of the will of God and of the situation of man.

The word of God, informing us of our relations and duties to Himself, makes known also our relations and duties to the world at large. Heathen morality, unenlightened from above, save by that gleam of heaven, which nature opens on every heart, discovered, and admired, though it could never carry into action, the beautiful sentiment of love to our neighbors; and when the ancient poet declared that all mankind were his brethren, mankind responded with universal delight to the declaration. Christian morality is thus different from the heathen, that it stops not at admiration—it remains not passively receiving the impressions of truths, which ought to be written every where in the language of action; but it feels the echo of its inmost soul to the call of truth, clothes itself in

energy and goes forth to make that truth tell on the condition of mankind. When, therefore, the Bible tells us that all men are our brethren, it commands us to love them as ourselves, and calls on us to communicate to them every good which we possess, mitigate every evil with which they are afflicted, and rest not content while we have aught to give, or they have any thing to desire. And if we are Christians, imbued with his spirit, whom we confess to be our Lord and Master, we must obey the command; we cannot abide, in indifference, its trumpet call, but we must rise to the summons, and even as we devote to our own use and happiness our faculties, our treasures, our time, our efforts, so must we throw them all into the treasury of common benefit. In the effort to obey, we must not stop at the physical want and suffering which we see around us; we must not confine our regrets or our relief to the intellectual poverty, and depression, and darkness, of our brethren; for we look beyond this narrow space of earth and time; we must extend our investigation to the moral wants, diseases and sufferings of man, as an immortal being; nor rest content with our labors, while there remains one soul of all God's creatures, at enmity with Him.

It is lamentable to witness the heartlessness which attends the declaration of these truths to the public at large; how freezing is the assent which they receive; how more than frigid the apathy with which they are refused belief. Nor, if we look at the church at large, is the view much more cheering. How passive are professed Christians under the proclamation of these doctrines, though confessedly drawn from the fountain of truth.

Monthly concerts are a part of that system of active benevolence, founded on these great truths, which includes every species of enterprise, for the production of every possible species of benefit to the human race. Here "their chief strength lieth." These are their claims upon the followers of Christ. They sprung up with the spirit of missions, they are identified with the existence, and indispensable to the progress, of these great schemes of human salvation: to the extension of that apostolic spirit, which carried Paul, and Peter, and Matthew, and Thomas, through all nations, teaching and preaching the word of God in Christ Jesus. If there be not some such meeting, in which the hearts of Christians can come together, and grow warm; where the results of efforts already made shall be disclosed, to encourage individual zeal by the display of aggregate effects, and strengthen faith by the exhibition of promises of success fulfilled; and where prayer shall be poured forth for definite objects, how can we expect any thing else than remissness of effort, feebleness of faith, and general moral inactivity? If there be not some such meeting, Missions must be abandoned, and the heathen world be left to its own darkness.

Such are the principles on which monthly concerts of prayer are conducted; such are the results which must be expected from their discontinuance. The benefits which would follow their more

general adoption and more spirited support, are as vast as the scheme of God's benevolence to man; as certain as His own existence whose presence is life; as blessed as heaven. We have authority to say this, in the character of Deity, in the holy scriptures, and in the uniformity of the laws under which he has placed the moral world, to which we may look with the same confidence with which we look for established results, from established causes in the material world.

It becomes desirable, then, to ascertain the most suitable method of conducting these meetings, and the causes which have hitherto prevented their becoming so extensively useful as they might well have been expected to become.

We shall confine ourselves, in the remaining part of this article, to a sketch of the mode by which such meetings, as we think, might be made the agents of an incalculable amount of good; reserving the other point for a future number.

In the first place, then, the monthly concert of prayer should be held regularly in a certain place; that there may never be any mistake of the memory, preventing full attendance, and that every one may understand as fully where the services of that evening are performed, as he does where the services of the Sabbath are performed. The time and the place should be alike invariable.

In the second place, the duties of the evening should be discharged in a perfectly systematical manner. The Missionary field should be distributed amongst the members of the Church in such a way that they may be prepared to lay before the audience, in order, the facts which have transpired in each division, and show what God has there done since the last meeting. Thus might each Missionary Station have its monthly history declared from one end of the earth to the other: and thus might every church in our land and the disciples of Christ every where within the reach of these concerts, have laid before them those most powerful of all arguments in support of Christianity—*facts*.

Revivals of religion, or the history of the influences of the Holy Spirit, might be made another subject on which there should be regular reports made from month to month; so that while rejoicing in the diffusion of the gospel, the saints might feel that God was still in their midst; and that though others' blessings were vastly increased, their own were by no means diminished.

The various associations for the promotion of religion, and the good of man, which are identical results, might be made topics on which there should always be remarks and information laid before the meeting. Thus Bible Societies, Education Societies, Sabbath Schools, &c. should help to swell the tide of encouragement, which at these concerts, is poured into the Christian's heart.

It is manifest that a system like this would raise up monthly concerts of prayer into a very high degree of interest. But this is only preparation. The main purpose of the meeting is prayer: Is it

not clearly true, however, that prayer is prompted, increased in faith, and guided, by statements of facts calculated to cheer the servant of God, to show him how his former prayer has been answered, and what a rich harvest there is opening before him? And is not prayer intended as much to stimulate ourselves, as it is to propitiate Deity? Certainly. Else why is prayer not a simple offering up of requests? Why is it often narrative,—recounting God's favors, and our own unworthiness. Prayer is, then, aided by these statements of facts. It should be guided by them. We mean to say, by this, that after the doings of God, in India, for example, have been recounted, prayer should be made for that particular land, and according to its particular circumstances. For by so doing we are able to give thanks where there is cause for thanksgiving; to praise with both heart and understanding; to petition for those things which are in especial required; and finally, to produce on our own hearts, and on the hearts of others, a more powerful and salutary effect. Prayer could, undoubtedly, ascend from pure hearts fervently, which might know little or nothing of the circumstances of the cause prayed for; as God is omniscient he could rectify and pardon the mistakes of ignorance. But shall we say, then, that ignorant and understanding prayer are alike pleasing to God! God forbid. We know, on the contrary, that the prayer of faith can scarcely be raised, except by those whose ears have heard, and whose eyes seen, the dealings of Deity with the children of men; and that faith waxes stronger and stronger with the increase of knowledge concerning these dealings.

This is by no means a full statement of measures which might be taken to give the desired character to our monthly concerts; but if it should excite a spirit of inquiry and effort on this subject, one desired result of good will have been accomplished.

NOEL.

GOD'S FAITHFULNESS.

And can it be—that every child
Of hapless man, of woman born,
Just as the laurel palm is won,
Hath it from off his forehead torn?

And can it be—that every swain
Whom anxious love hath robb'd of rest,
As the reward of all his pain,
Grasps but a phantom to his breast?

And can it be—that he who plows
The furrow'd ground, and sows the seeds
Of kindest sort, at harvest hour,
Shall fill his arms with noxious weeds?

And can it be—that they who leave
Their all for God, shall perish too,
Deceived? Earth's creatures may deceive,
And earth be false, but—God is true. (*Lon. Mag.*)

PIETY BETTER THAN CONTROVERSY.

The following sentiments are contained in a letter from a missionary on foreign shores, addressed to a friend in this country. They will be read with interest, as exhibiting in what light a person now wearing out his life in the cause of Christ, views the efforts of those professed laborers in the vineyard of the Lord, whose chief object is not the increase of piety nor the conversion of souls. The striking remarks relative to the support of Missions, are recommended to the special and prayerful attention of every Christian, who is quieting conscience with objections to the Missionary enterprise, while neglecting to assist in sustaining it.

“A few days ago I had the pleasure of receiving your two letters, one dated April 29th, 1830; and the other Oct. 3, of the same year, accompanied by a small box containing the “Christian Baptist,” and other works of Mr. C. Campbell, which you say is your “last and best gift to the Burman Mission.” You will not expect, of course, that I shall now tell you, unqualifiedly, what I think of these writings; for as yet, I have not had leisure to examine only a few pieces which they contain; and as you exhort me “not to condemn them *unread*,” so you will not expect me to *approve* them *unread*. I do not think, however, that it requires we should read the whole of such a work, in order to judge whether it is likely to be profitable to us. You know that when I was in the Seminary at ———, I was extremely officious in all matters of Theological dispute; if, with the same zeal, I had spent as much time in striving to subdue the evil propensities of my depraved nature, and to promote a devout and holy temper of soul, as I did in speculating upon those truths to which human reason ought to bow without the least demur, because revealed in scripture, I do sincerely believe the Holy Spirit would have enlightened my mind, and have given me an incomparably better knowledge of the deep things of God, than I have now obtained. I see my folly and lament it. Considering the shortness of our life, the immense depravity of our natural minds, and the difficulty we have in subduing a single one of our deep-rooted selfish principles, it appears to me, that, instead of becoming allies to others in their contentions, it is our wisest course to turn our weapons against the all-destroying enemy within ourselves. When we get to heaven, where nothing in our characters will weigh at all, except our personal attainments in holiness, will it not seem to us exceedingly unprofitable to have been so busied, during our life on earth, in discussing matters of church order, whether this or that creed ought to be adopted, or whether none at all; whether ministers ought to have a College education or not; whether they ought to be supported or not; and such like things, that we had no leisure to subdue our own spirits, and seek

after those degrees of personal piety to which eminent saints have attained. It matters not whether it be one object or another which occupies our attention, if our minds are thereby diverted from our internal concerns, and we are prevented from making those attainments in a life of holiness, which we might otherwise make. We need not fancy we are glorifying God, or doing good to the souls of others, by those public labors which make us neglect the spiritual care of our own souls: for we glorify God only as we have the temper of mind which was in Christ; and we do good to others only as the divine unction accompanies our labors; which unction we have in proportion as the Holy Spirit dwells in us.

I do earnestly desire and pray, that "the ancient order of things may be restored;" but I do not think this can be done, until men shall be raised up who will lay "the axe at the root of the tree," and that the root of the evil consists not so much in the form or tendency of our creed, as in the unsanctified temper of our hearts. A worldly spirit blinds our minds, nor can we be aware of the difference between ourselves and primitive Christians, until, in simplicity, we receive these words of Christ, "If any man will be my disciple, let him deny himself and take up his cross and follow me." The whole design of the commands and duties enjoined in the gospel of Christ, is to counteract and destroy the propensities of our fallen nature and make us holy, and so prepare us for the heavenly state; and whatever does not have a bearing on this point, in relation to ourselves or others, appears to me unworthy of much discussion among Christians.

I infer from your saying the books are your "last and best gifts to the Burman Mission," that you have adopted Mr. Campbell's sentiments, about Missions, and other benevolent operations of the present day, and with him suppose we are "living like princes," making ourselves rich on the charities of the people; but I am sure you would alter your opinion of us, if your were to come and board in either of our families a few weeks, and live just as we live. * * * * What are your objections against missions? Taking the New Testament for your guide, surely you cannot suppose that ministers ought not to go among the heathen; nor would you suppose that an European Missionary in India could support himself by personal labor, if you had any idea of the climate; (and by the way, if the work of a missionary is to support himself, he might accomplish that end much better by staying at home;) nor could you suppose the Heathen would support him, if you knew their principles. What then is to be done? Suppose all Christians should make a stand and resolve that they would do nothing for missions, until every thing should be managed to their minds; when would the gospel be carried among the heathen? If you conscientiously think ministers ought to come as missionaries, to this place, without depending upon any society for support, what excuse have you for not coming yourself? especially as there are so

few who would be willing to *undertake it*, and as you have had some impressions of duty on the point.

Our hearts are so extremely deceitful, so selfish, that we sometimes, unawares, substitute a self-denying theory, for a self-denying life. I have frequently detected myself in such self-deceptions; and though I doubt not you acted conscientiously in withdrawing from the missionary cause, on account of misapplication, as you suppose, of the funds, yet, I do feel assured that you have adopted wrong principles on the subject. Suppose, for instance, you were placed in the circumstances of the poor widow whom our Lord commended, and were revolving in your mind whether you should cast your two mites into the treasury, would you, on the principles you have adopted, have done as the poor widow did? Would you not have said, "the funds of this treasury are collected in a bad way, many give for no other purpose than to be seen of men, and many of the appropriations go only to enrich the scribes and priests who live like princes;" and considering these circumstances, would you not have concluded that to support such a fund, would be to countenance sin, and have kept back the two mites for the same reasons, and with the same conscientious feelings that you have in not supporting missions? Yet our Lord knowing for certainty that many gave from bad motives; and, not to mention other appropriations, that an appropriation would be made out of these funds to pay Judas for the worst of all purposes, yet he commended the poor widow. My dear brother, weigh this matter, and do not let the real, or supposed misperformance of duty in others, hinder you from obeying the injunction of Christ, by which you are bound either to go personally, and carry the gospel to the Heathen, or contribute to the support of others who will go. Though it should be true that others support religious and charitable institutions in a wrong way, that does in no wise excuse you or any other person from doing it in a right way."

BAPTIST CHURCHES IN ESSEX COUNTY.

The county of Essex embraces twenty four townships, containing at the last census 82,887 inhabitants, or about one fourth more than the city of Boston alone.

In more than one half of these townships, Churches of our denomination have never been established. In the year 1800, there were, as stated in your March number, but three churches, containing an aggregate of 307 members.

The present condition of our churches, is exhibited with as much accuracy as possible, in the following statement. The returns from several, are more recent than those published in the minutes of the last year.

Ist Haverhill,	constituted	1765	George Keely,	191	members.
Ist Rowley,	"	1786	Ezra Wilmarth,	70	"
Danvers,	"	1793	James Barnaby,	136	"
Beverly,	"	1801	Jonathan Aldrich,	240	"
Ist Salem,	"	1804	L. Bolles & R. Babcock, jr.	485	"
Newburyport,	"	1805	N. W. Williams,	127	"
Gloucester, (S. Bay,)	"	1807	Bartlet Pease,	70	"
Marblehead,	"	1810	Bela Wilcox,	131	"
Methuen,	"	1815	Charles O. Kimball,	275	"
Lynn,	"	1816	Daniel Chessman,	121	"
Amesbury,	"	1821	Elijah Foster,	117	"
2d Haverhill,	"	1822	Otis Wing,	143	"
2d Salem,	"	1826	C. P. Grosvenor,	140	"
2d Rowley,	"	1830	Caleb Clark,	24	"
Gloucester (Harbor,)	"	1831	Samuel Adlam,	37	"
Wenham,	"	1831	[no pastor,]	33	"

Total, 16 churches,	and	2340	members.
Former number, 3	"	307	

Gain, 13	"	in 32 years,	and	2033	members.
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This shows a rather larger increase both of Churches and members in this county, than was exhibited in Suffolk; and this too, from a much smaller original number, and in a shorter period.

It is gratifying to observe that but one of these churches, and that was formed but a few months since, is now destitute of a pastor. Much of the present prosperity, especially of the smaller and weaker churches, may be traced to the measures adopted for their assistance, by the Salem association, at its formation in 1828. The origin of two or three Churches, within the limits of that association, may be traced to the same source. With many reasons for humility and repentance, on account of past remissness, these Churches have much cause for gratitude, that their efforts have been crowned with such distinguished success. In the experience of Churches as well as of individuals, will the testimony of divine wisdom be verified, "he that soweth bountifully shall reap also bountifully."

ESSEX.

MARCH 12th, 1832.

LITERARY NOTICES.

BIOGRAPHY OF SELF-TAUGHT MEN.—*With an Introductory Essay.* By B. B. Edwards. Boston, Perkins & Marvin, 1832. pp. 362.

It is very seldom that a work comes before the public, with so many and powerful claims upon its attention. The subject selected is wonderfully adapted to the present wants of the community, and to produce results of great usefulness. The biographical sketches are made with felicitous propriety of selection, both of characters generally, and of incidents which shed light upon the

points Mr. Edwards desired to illustrate. But the Preliminary Essay is the most remarkable portion of the book. It covers about forty pages, and is full of the most vigorous, masculine thought, far-reaching views, lofty principles and intelligent piety; expressed in a style worthy of themselves. We read it with a constant glow of admiration—and with a sustained interest, which is rarely excited by a professed introduction.

The Essay is intended for that class of men whose lives are the subjects of the Biography—and if read by them, as we hope it may be universally, will undoubtedly be of immense benefit to them and to our country generally.

From a view of the present situation and wants of our country, it proves the vast extent of influence which these men are to exert; and from a picture of their character, including both excellencies and defects, it exhibits the necessity and the manner also, of making that influence salutary. It concludes with a spirited exhortation to these individuals, to untiring effort, and unslumbering zeal. The narrow limits allowed us in the present number, forbid a fuller examination of the book, which we hope to re-peruse and notice at greater length in some future article.

B.

CHRISTIAN BAPTISM, *a Sermon, preached in the Lal Bazar Chapel, Calcutta: on Lord's-day, Sept. 27th, 1812; previous to the administration of the ordinance of Baptism.* By ADONIRAM JUDSON, JR. A. M. Boston, Lincoln & Edmands.

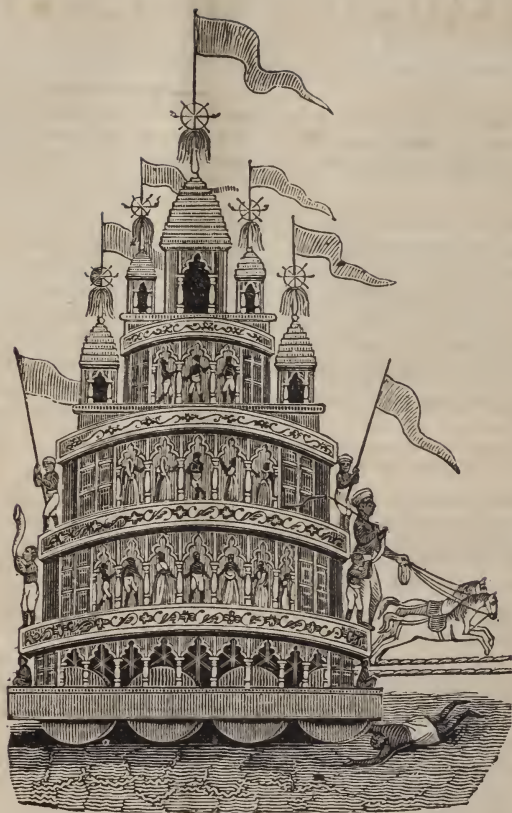
The fourth edition of Mr. Judson's Sermon on Baptism, has just issued from the press of Messrs. Lincoln & Edmands. Mr. Judson's last personal attention to the work, appears, from a note of his, prefixed, to have been bestowed, in 1819, when he made a thorough revision of the work, and since when it has remained as he left it, ready for publication. The former editions were out of print, and the wants of our denomination called for another edition, which is now published as corrected and enlarged by the author. We are happy to believe that the field of controversy is now almost abandoned, and that correct sentiments on the *mode* and subjects of Baptism, are vastly more prevalent than formerly. There is, however, yet left much ignorance, much prejudice, much unrebuked sophistry and interested false reasoning. To remove and counteract these, where sound learning, solid argument, and fair reasoning, can do it, this excellent sermon is admirably adapted. It puts into the possession of every Baptist reader, invulnerable defensive armor, and weapons of attack, whose temper and strength are irresistible. It furnishes the serious inquirer with the most satisfactory authorities and reasons, which the compass of a sermon could embrace.

To the sermon is added a very interesting letter from the author, to the third church in Plymouth, Mass., on the subject of the change which occurred in his sentiments on Baptism.

We hope that the work may circulate widely, and produce a salutary effect.

R.





THE CAR OF JUGGERNAUT.

The Idol called Juggernaut, has been considered as the Moloch of the present age ; and he is justly so named, for the sacrifices offered up to him by self-devotement are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan.

The Car, or tower is about sixty feet in height, resting on wheels which indent the ground deeply, as they turn slowly under the ponderous machine. Upon the tower, are the priests and satellites of the idol, surrounding the throne.

Many an individual has laid himself down in the road before the tower, and been crushed beneath its wheels, as a deed of merit, evincing thus his devotion to the Idol.

The natives themselves, while speaking of the number of worshippers at particular festivals, usually say, that a lack of people, (100,000,) would not be missed.

MISSIONARY REGISTER,

FOR MAY, 1832.

SUBSCRIPTIONS and Donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 17, Joy's Building, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

EXTRACT FROM THE REV. MR.

KINCAID'S JOURNAL.

It will be recollected that in a letter from Mr. Jones, published in the March number of the present year, it was observed, that brethren Wade and Kincaid had made a tour of two or three hundred miles, up the Martaban river, to visit the Karens, who reside there in great numbers, and baptized nine persons, and that five had been baptized during a previous excursion of brethren Wade and Bennett. The following extract from brother Kincaid's journal, recently received, gives a particular account of the second tour among this interesting people.

Maulmein, March 14th, 1831.

This morning we are to leave our home, for the country inhabited by Karens: our prayer has been that God would prosper our way, and bless the word of His grace in the salvation of many souls. It is not without some regret, that we leave home just at this time, several of the English and Burmans, having been recently brought to the knowledge of the truth, and some others anxiously enquiring *what they shall do to be saved?* But, all things considered, it appears to be the most favorable opportunity we shall have for some time to come.

Neighborhood of Damathat.

Evening.—We have come about thirty miles, and put up for the night. We ate our supper in a *zayat*, which stands on the margin of the river, and is between seventy and a hundred feet long. On every side of us, we see the ensigns of superstition and idolatry. Near us

lies the village *Damathat*, and it contains, probably, about three hundred souls; the whole country appears a beautiful and luxuriant plain, except here and there a stupendous rock, rising abruptly from two to three hundred feet high—these rocks brought forcibly to our minds, the beautiful and impressive allusion in the Prophet Isaiah, where he speaks of the Messiah as the *shadow of a great rock in a weary land*. We sensibly felt the force of this allusion, when we came under the *cooling grateful shade*, which they flung to a considerable distance over the plain, and were effectually shielded from the burning rays of a torrid sun.

Golden Pagoda.

Taking two of the disciples along with us, we ascended, with much fatigue, one of these mountains, on the very summit of which stands a golden Pagoda, a *zayat*, a large bell, and a building filled with idols.—We had an interesting view of the surrounding country; here, the river winding its course through the plain, and making its way to the ocean; there, gigantic rocks spotting the plain in every direction, and proudly looking down upon the *Palm, Cocanut, Orange*, and other forest trees which skirt their base. The history of this Pagoda, according to the tradition of the inhabitants of the country, is this: in some former age the king who ruled over this country, wished to marry his own daughter, when his

wish was made known, she proposed as a condition, that the king, her father, should build a Pagoda, on the top of this mountain, supposing it to be impossible, but when she saw the Pagoda finished, she went to the top of the rock, and flung herself down upon the plain below, and thus ended her own existence. When we descended, we counted nearly two hundred stone steps, and sufficiently wide for four or five persons to walk abreast; besides a considerable distance is descended by an inclined plane, graduated probably at about 30 degrees.

Visit to a cave.

We also visited a cave in a mountain or rock, but a little distance from this, on which the Pagoda stands: it is an immense cavern in breadth, and in length extends quite through the mountain. The interior presents an appearance at once grand and affecting. From its lofty arch, hang a great number of spars, or incrustations formed by the dripping of the water, some of which are very large and brilliant, appearing as if they were covered with frost. But that which rendered the scene affecting beyond the power of language to express, was the impressive evidence we had of the darkness, ignorance and idolatry, which have for ages enveloped these many millions of immortal beings. Here is the valley and shadow of death. Here the gloomy horrid clouds of superstition, unpierced by a single ray of celestial light, have brooded over millions of our fallen family. While standing in the interior of this cavern, and seeing the amazing number of idols of all sizes, from forty feet in length, to three inches, and in almost every state, from a new and brilliant polish to entire decay, we were shocked at the long and deadly reign of idolatry. This must have been the work of ages. Princes probably have vied with each other, in multiplying images of Gaudama. We could but exclaim, O, when will these idols be given to

the moles and the bats, and these intelligent beings bow before the Lord God, who made heaven and earth? There are a number of villages but a little distance from Damathat.

Guingue, and its kyoung.

15th. We left Damathat this morning before daylight, and have come about thirty miles, to a village called Guingue, containing between two and three hundred inhabitants. We have passed several villages, and some of them considerably large. Here is a kyoung, that is, a large pile of buildings inhabited by priests, delightfully shaded by a grove of lofty palm trees; near it lies the ruins of a once splendid exhibition of Paganism, an incredible number of idols, great and small, all mouldering away in ruins. Not many years hence these bricks and stones will be made up into a house in which the true God will be worshipped. O it is delightful to think that soon the darkness will be passed and the true light will shine. While the boy was boiling our rice, we went into the kyoung, and brother Wade soon entered into conversation with the priests, about the living God. They listened; but seemed to be entirely indifferent to the subject. The young priests were shy, and only viewed us at a distance. Mounz Zoothy, and Mounz Dway went into the village to preach the gospel there, but the men being all away to their plantations, they stayed but a short time, and returned. The tide favoring, we left about one o'clock, and before night we entered the great wilderness.

16th. This afternoon we have passed a few houses, but we must lodge again in the wilderness.

Building of a zayat on the bank of Da-guingue.

17th. This has been an interesting day. About eleven o'clock we reached this place, where we expected to spend the most of our time, during our stay among the

brews, and the appearance of the Karens, some time before we left Maulmein, brother Wade sent Ko-Myat-Kyan, to preach in the Karen villages and to build a zayat. Ko-Myat-Kyan met us at the water side, with much joy, and brought us directly up the bank to the zayat. We found three Karen disciples at work on the building, and one who is not a disciple; the frame of the building was up, thirty feet long, and fifteen feet wide; our men immediately joined in the work with them, and at eight o'clock in the evening, they split bamboo, and made the floor with the leaves of the Dennee, covered one half the building, the part designed for us, and with leaves and mats they enclosed the sides. The females also brought fruit, and when our room was finished, they brought the skins of wild cows, and covered the floor, that we might have a comfortable place on which to sit, to walk, and to sleep. Between eight and nine o'clock, several individuals came from the nearest village, to listen to the gospel. Brother Wade read a portion of the gospel, and explained about an hour. Ko-Myat-Kyan then preached it over in the Karen language, as some, especially females, understood very little Burman; at the close of which brother Wade prayed that on all these villages the Holy Spirit might be poured out, and great multitudes receive the word of God and be saved from hell.

18th. Several individuals came this evening and listened attentively to the gospel; one young man of very interesting features, and a countenance that bespoke no ordinary degree of intelligence, seemed at first inclined to dispute, but, after a little time, he sat an attentive listener.

19th. That part of the building occupied for a zayat, was covered to-day, and the leaves and jungle cleared away from around it. The zayat is pleasantly situated on the bank of the Da-guingue. Two villages are within half a mile, one

on each side of the river, and there are a number of villages within five miles. In the evening we went into the nearest village, sat down in the house of a disciple, and brother Wade began preaching to the family. Soon several persons came in, and Ko-Myat-Kyan preached to them till 9 o'clock, in the Karen language; at the close there were four prayers, three in Karen, and one in Burman. Moug Zooty went to another house, and taught a number in the Talieng language. All listened attentively, and we felt that the word was not preached in vain.

Sabbath services among the Karens; three baptized.

20th. Lord's-day. This has been a day not soon to be forgotten, and must be numbered among those rare seasons which in our experience are remembered as important ones. Before sunrise in the morning, Moug Zooty began reading the scriptures, and it was not long before the zayat was nearly filled. Ko-Myat-Kyan, as soon as day dawned, went to let some villagers know that it was the Lord's-day, and about 8 o'clock he returned, and preached some time in the Karen language. Then Moug Dway commenced reading and explaining the Catechism. He had no sooner finished it, than these poor heathen, hungry for the word of life, called out that they wished to hear the same over again; accordingly, he went through with it again, brother Wade occasionally helping him, to a more enlarged understanding of the subject. This excellent and gifted young man, by brother Wade's direction, then read and explained nine of the most interesting miracles of our Saviour. After this there was much preaching in Talieng and Karen, till nearly 2 o'clock, when Moug Dway read, from the prophet Daniel, the account of the image which the king of Babylon made, and explained as he went along. When he came to that part which relates to the conduct of the three He-

brews, and the appearance of the Son of God for their deliverance it was truly affecting, and it appeared evident that the hearts of many were open to receive it. After this, brother Wade read the 20th chapter of Revelation, and explained the first six verses. It was evidently a time of refreshing from the presence of the Lord, and it seemed like the coming down of rain upon fields which before had never been moistened by a single shower. Towards evening three persons were examined and baptized, viz. Ngate-Lau, Naute-Nee and Napa-Oo, daughter of Naute-Nee. In the evening, brother Wade and three of the native assistants went into the village, and in two different houses, the villagers gathered around them. They preached till after 10 o'clock. One of the disciples, a female, baptized to-day, who had long been *Nat-ka-dau*, or held the office of consulting the oracle and directing in reference to the influence of demons, brought forward, of her own accord, the sacred *pot and knife*, and requested to know what she should do with them. This was deeply interesting, as it served to show the great power which truth had gained over her affections and prejudices.

Visit to the village of Tounah—the first Karen disciple.

21st. We travelled in company with three of the disciples, through the jungle, to a village where the first Karen disciple lives, whose name is Tounah. On our way we passed through a village, situated near the bank of a considerable stream. Being much fatigued with walking, and considerably oppressed with heat, we sat down near the village under the shade of some large trees, while Ko-Myat-Kyan went and proclaimed the gospel to the people. After a little while he returned, and ten persons with him. They all sat down and listened for about an hour, when we proceeded on our way, and arrived about 4 o'clock at Tounah's village. But

we were not suffered to enter till first they prepared a place for us. This was soon done. A scaffold, or open verandah, near the door of Tounah's house, about seven feet square, was partly covered with reeds and leaves, so that we were tolerably secured from the sun and dew. Two sick children were brought and we gave them medicine. Brother Wade having a severe headache, and otherwise quite unwell, and the disciples much exhausted with fatigue, we had no preaching, except what Mounz Zoothy did in Talieng, till after nine o'clock, when they preached to the people till near midnight.

Three more Karens baptized.

22d. At break of day, the disciples went to a neighboring village, and preached the gospel to them, and returned about 9 o'clock. We then proceeded to examine those who professed to believe, and there were received and baptized Ngaulau, and his wife, and Nau-wa-la, Tounah's wife. This is a pleasant little village, containing about one hundred souls. Many listened with attention, and some were indifferent. Tounah has commenced a zayat at his own expense, and has it more than half finished. We returned to our zayat in the evening, on the banks of the Daguingue, and the gospel was again proclaimed to a considerable number.

Reception at the upper villages.

23d. Left the zayat this morning and proceeded up the river in our boat, intending to reach if possible what is called the upper villages. We arrived just before sunset, and went immediately into a small village near the water; a mat was placed on the ground near one of the houses, on which we seated ourselves. Then they brought us water, boiled rice and cakes, made of rice and elephant's oil, with which we refreshed ourselves; and Ko-Myat-Kyan made known to them the unsearchable riches of

Christ, in the Karen language. In the evening word came, that a mat was spread for the teachers, at the house of the *head* man of these villages. We went and took possession of the mat, and in a few minutes about forty persons were gathered around us. Brother Wade commenced reading and explaining in the Burman language, Ko-Myat-Kyan preaching the same in the Karen language, as many did not understand Burman. All went on well for some time; but at length two men, worshippers of Gaudama, began to dispute. Brother Wade, after a little serious conversation with them on the absurdity of worshipping idols, was inclined to pay no more attention to them, but to proceed, touching the things of the kingdom of God. Ko-Myat-Kyan, however, begged the privilege of having a few minutes allowed him to meet these men on their own ground. He was permitted to go on, but I could not perceive that any thing was gained. Their ears were closed against the truth, and their most common characteristic was a total indifference to what was right or wrong. The discourse was again resumed, and I trust to some souls it will prove the power of God unto salvation. Here are a number of villages lying in the neighborhood of each other, but the number of souls we do not know.

Pau-lau baptized.

24th. At day-break the native brethren went to another village, and taught the people the way of life. They returned just after we had finished our breakfast. We assembled on the bank of the river, and the gospel was again preached to a considerable number. A young man whose name is *Pau-lau*, was baptized. He speaks the Burman language quite well, and can read a little. We gave him a small bundle of tracts, and commended him to the grace of God. This young man said, that he first heard the gospel about six months ago,

and from that time forsook the worship of demons (or Nats, as they call them,) and prayed to God. When asked how do you expect to be saved? he said, Jesus Christ died for sinners, and I believe in him. O, it was cheering to see this gleam of light amidst so much surrounding darkness.

Return to zayat village on the Daguingue.

Having parted with the people, we made our way down the river as fast as possible, and reached the zayat just at evening. We found the disciples waiting for our return, and we could not but remark, the wonderful change which divine grace has wrought on the hearts of these persons. In the evening, brother Wade taught the people for a long time, and prayed.

A man in zayat village then offered himself for baptism. He was examined and received. He said his wife had become a disciple, and wished to be baptized; but having a little child that was not well, she was unable to come to the zayat that evening, consequently the native brethren went to the house to inquire of her about her faith in Christ, and they cordially welcomed her among the number of those who are translated out of the kingdom of darkness into the kingdom of God's dear Son.

Another baptismal season.

25th. About sunrise this morning, the Karen disciples living near, and many others assembled. Brother Wade read several portions of the word of God, and prayed. We then gathered around the water side, and the two persons examined last evening, were baptized, Guatelau, and Natho-lau, his wife. We trust they will hereafter shine as stars in the kingdom of God. We left this interesting portion of the country, feeling that the harvest is *great*, and the laborers *few*. At evening we found we had come down the river a great distance, and we lodged in the wilderness.

Here is a distance of between

seventy and one hundred miles where there are no inhabitants.

Arrival at home.

27th. *Maulmein.* By incessant toil, night and day, we have been able to reach home to-day about 11 o'clock, and were extremely happy to find our dear families, and fellow-laborers in the mission, enjoying tolerable health.

During our absence we have seen much of the goodness of our heavenly Father, and have had increasing evidence that the Lord has much people in idolatrous Burmah, to be called out of darkness into the glorious light of the gospel. Surely the *fields* are white for the harvest, and the urgency of preaching the gospel to the heathen gathers additional force at every step we take. Can any thing be more delightful, and more encouraging, than to see poor blind heathen at once transformed into the *image of Him*, who gave his *life* for sinners.

Character of the Karens.

The Karens are a truly interesting people. But too little is known of their history, to say any thing about their origin, or the extent of their population; yet all agree in considering them very numerous in all parts of the Burman empire.

They are more mild in their manners, and more industrious in their habits than the Burmans; and although they are without any fixed religious principles, yet they are exceedingly superstitious. They attribute every evil they experience to the Nats, whom they propitiate by offerings and sacrifices of various kinds. They are entirely ignorant of the use of medicine; but for some reason they supposed we possessed skill superior to the influence of the Nats; for wherever we went, they brought their sick around us, and they were delighted and astonished at the salutary influence which our medicines produced.

EXTRACT OF A LETTER FROM THE
REV. MR. MASON, TO THE COR-
RESPONDING SECRETARY,

Tavoy, July 28, 1831.

Dear Sir,

I embrace this opportunity, of sending to Bengal, without any thing of special interest to communicate. One of our Karen Christians was in town on the first of June, and as he can read a little, we concluded to employ him during the rains, a portion of his time, in instructing the few children of his native village. It is our intention, until instructed to the contrary, to employ all that can be obtained, and are capable of instructing until the Karens become a reading people.

Early the present month, a Karen youth, one of the baptized, came and entered the school. He can read a little, and seems to possess a laudable desire to read more. We think he promises to become a useful man to his countrymen.

On the 14th, I baptized the wife of Koi-Ing, a Tavoy woman, that has been an applicant for the ordinance more than three months. She appears to be a woman of rather more mind than commonly falls to persons of her class, and answered the questions in her examination, like a woman acquainted with the religion of the heart. Sister Boardman succeeds very well with female schools. I have been very anxious to obtain brother Jones as a fellow-laborer, but he appears to have about concluded to study the Talieng. The translation of the scriptures into that language, is certainly a most important item. You perhaps are not aware that besides being the language of more than half Burmah, it is spoken to an unknown extent, north and east of us. Moug Sekkye, who lately visited Siam, says that beyond the Karen settlements there is a country inhabited by a people that speaks the Talieng language, and read Talieng books.

—
REVIVAL AT THOMAS STATION.

A work of grace was commenced at the Thomas station on the 13th of Jan. last, a day appropriated by our brethren at that place, to humiliation, fasting and prayer, for the influences of the Spirit of God. Several have expressed a hope in Christ, and the meetings continue interesting.

In a letter just received, our brother writes, "another son of the forest has shared in the good work

of God. He is one of the most important chiefs on our river. His name is Noonday. He holds family worship daily, and invites all to attend. Those who unite with him, say, 'his words make us feel.' We have precious and encouraging seasons."

LETTER FROM THE REV. E.

JONES.

Valley Towns, March 5th, 1832.

Rev. and dear Sir,

I have great pleasure in communicating to you the result of our meeting last Saturday and Sabbath, which I think furnish some indication, that the Lord is still carrying on his designs of mercy among the Cherokees. On Saturday evening, ten full Cherokees related the exercises of their minds to the church, and were received. On Sabbath morning, three more Cherokees, and one young white man, told us what God had done for their souls, and were also received. They all then prepared for baptism, and we proceeded to the river, where the fourteen, seven males, and seven females, were immersed in the name of the Holy Trinity, in presence of a large company of Indians, many of whom had never witnessed the administration of the ordinance before.

At the Lord's table, gave the right hand of fellowship to fifteen persons, and then sat down to commemorate the death of our blessed Lord, who, by his vicarious sufferings, laid the foundation of all the blessings which we are privileged to witness. Much seriousness prevailed during the exercises of the day, but at night the Lord seemed to operate more powerfully on many hearts. Invitation to the anxious being given, many broken-hearted sinners came forward. Fourteen had just been taken from the ranks of these mourners, but their places were filled by others, whose inquiry was, what shall we do to be saved? Solemnity pervaded the assembly, and I trust the influences of the Holy Spirit were truly felt.

The influence of the gospel has been silently diffusing itself through the country during the winter. An impression, that it is an important reality, has reached several distant towns. A message arrived from two considerable settlements, one 25 and the other 40 miles distant, requesting us to visit them for the purpose of preaching to them.

I hope to have occasion to write again very shortly.

I am dear Sir,

Your obt. Servant,
EVAN JONES.

TO DR. BOLLES.

MIDDLESEX AND NORFOLK MISSIONARY SOCIETY

Auxiliary to the Baptist Board for Foreign Missions.

The sixth annual meeting of this Society, was holden in Charlestown, on Wednesday, April 11, 1832. Most of the churches and primary societies in these counties were represented at this meeting, by their delegates, and a very laudable interest was manifested in the success of Foreign Missions. Meeting was opened with prayer by Rev. Dr. Bolles. Interesting addresses were delivered by Dr. Bolles, Rev. Messrs. Warne, Peak, and Holden. The first year after its organization, this society raised 300 dollars; the amount of its contributions this year will probably exceed eleven hundred dollars. We do not wish to dictate to our brethren in other parts of the State—we know our churches generally take a lively interest in the success of Foreign Missions, and we leave them to collect their contributions, as their judgment may dictate. To the utility of voluntary association and systematic effort, our own experience bears ample testimony. Six delegates were appointed by this Society to attend the Baptist General Convention in the city of New York, Dea. Levi Farwell, Rev. Henry Jackson, Rev. B. C. Wade, Rev. Harvey Ball, Rev. T. P. Ropes, and Rev. Dr. Chapin of the city of Washington—and in case of their failure to attend, Rev. E. Nelson, Rev. A. Briggs, Rev. J. A. Warne, Rev. Wm.

Leverett, Rev. Joseph M. Driver and Rev. Charles Train were appointed as their substitutes. In the evening a sermon was delivered before the society, by Rev. Ebenezer Nelson of West Cambridge, after which a collection was taken for Foreign Missions.

The next annual meeting will be at Weston. Rev. J. H. Warne first preacher, and Rev. A. Briggs second preacher. The officers of the Society the ensuing year, are Rev. Bela Jacobs, President; Rev. E. Nelson, Vice President; Rev. Wm. Leverett, Rec. Sec.; Rev. T. P. Ropes, Cor. Sec.; and Dea. James Fosdick, of Charlestown, Treasurer.

Roxbury, April 11, 1831.

WM. LEVERETT, *Rec. Sec.*

TREASURER'S REPORT.

The Treasurer of the Middlesex and Norfolk Baptist Missionary Society, Auxil. to the Foreign Board, acknowledges the receipt of the following sums, since the first of May, 1831.

Brookline Male Primary Missionary Society, for Foreign Mission,	\$34,00	
“ Baptist Church and Society, “ “	77,00	
		111,00
West Dedham Young Ladies Industrious Society for Indian Miss.	7,34	
“ “ Baptist Church and Society, for For. Missions,	33,00	
“ “ “ “ “ “ State Convention,	28,19	
“ “ “ “ “ “ For. Missions,	55,90	
		124,43
Charlestown Baptist Church and Society “ “	56,52	
Leicut. J. Abbot “ “	1,00	
Charlestown Baptist Church and Society for State Convention, being a balance due on \$100 subscription,	23,00	
“ Juvenile Missionary Society, for Mrs. Wade's School,	4,00	
“ Female Primary Missionary Society, \$25 of which to educate a child in Mrs. Wade's school, to be called Maria T. Jackson,	55,28	
		130,80
Cambridge 1st Baptist Church and Society,		157,00
Roxbury Male Primary Society for Foreign Missions,	28,00	
“ Female “ “ “ “ “	35,87	
“ Collections, Monthly Concerts,	36,76	
“ “ “ “ Burman translation of the Bible	50,00	
“ Young Ladies of the Baptist Church, to educate a heathen child, under the care of Mrs. Mason, to be called Mary A. Leverett,	25,00	
		175,63
West Cambridge, Baptist Church and Society,		29,24
Framingham Baptist Church and Society, to educate a Burman youth by the name of Charles Train,	25,50	
Cambridge 2d Baptist Church and Society,	25,00	
Newton Baptist Church and Society,	17,25	
Weston “ “ “ “	31,00	
Malden “ “ “ Burman Bible,	21,50	
Watertown “ “ “	10,00	
		\$867,35
Cash, balance of last year's account,	54,58	
		\$921,93
CONTRA.		
Cash paid for Dom. Miss. E. Lincoln Treasurer,	\$46,18	
“ H. Lincoln Esq., Treasurer, For. Board,	818,69	
“ E. Going for State Convention,	50,00	
Loss on money,	2,00	
		\$916,87
Cash on hand,	5,06	
		\$921,93

This Report shows, that the Churches are turning their attention to the cause of Missions, with more interest and greater feeling than they have hitherto done. The receipts last year were about 535 dollars. This year, they have already amounted to over 900 dollars, and it is presumed that they will not fall short of 1100 dollars. The Male Primary Society in Charlestown, the Churches in Woburn and North Randolph, &c. &c., have not yet forwarded their monies, but will doubtless soon. It is hoped that all the monies raised by the Baptist Churches, in the above counties, will be paid into the Treasury of this Society. We have, every year, increasing evidence of the utility of this Association.

Since the last meeting of the Convention, which was in April, 1829, this Society has raised, for Foreign Missions, about 2000 dollars, besides some hundreds for Domestic Missions.

The Baptist friends in Charlestown, raised 100 dollars this season, which should have been paid into this Treasury, but was paid at the Missionary Rooms; and the friends in Brookline also raised about 94 dollars, in addition to what is here credited to them, and was paid at the same place. This it is believed is but the beginning.

At the next Convention, if the Churches do their duty, this sum will be more than doubled.

JAMES FOSDICK, *Treasurer.*

The subscribers having examined the accounts of the Treasurer, find them to be properly vouched, and correctly cast.

It is respectfully suggested to the Baptist Churches, within the boundaries of this Society, whether it would not be better to forward their Missionary monies at the annual meetings of this Society, instead of at the sessions of the Associations.

HENRY JACKSON, } *Aud. Com.*
JONATHAN HOWE, }

Charlestown, April 17th, 1832.

Account of Monies received by the Treasurer of the General Convention of the Baptist denomination in the United States, for Foreign Missions, from March 20th to April 20th, 1832.

From the Norfolk Missionary Society, contributed by the church in Brookline, Mass. for purchasing apparatus for Burman schools; being in addition to the sum of \$20, received October 7th, 1831, for the same purpose, \$11,50

W. R. Stockbridge, Esq. Treasurer of the Cumberland Baptist Foreign Missionary Society, Aux. &c., having been contributed as follows:

Mrs. Staples of Hebron,	,45
Male Primary Society of North Yarmouth,	27,83
Female " " "	29,14
Female Burman Education Society of same,	22,96
Male Primary Society of Freeport,	13,75
Female " " "	14,25
Male " " of Bath;	7,96
Female " " "	11,62
Mission box, Bath,	3,42
Young Men's Society, Portland,	37,50
First Baptist Church, Portland,	50,00
Primary Society, Village Church, Brunswick,	4,00
Burman Female Education Society of Portland, for the support of two female children, in Burmah, to be named Martha Mayo, and Elizabeth Nelson—by Mrs. A. C. Leonard, Sec.	60,00
	252,88

Dea. James Loring, Treasurer of the Boston Baptist Foreign Mission Society, having been contributed by a friend, for the Burman Mission, 20,00

Several individuals in Hartford, Conn., towards the \$1000 New Year's Gift to the Burmans, to furnish them with the Word of God, forwarded by Rev. Henry Grew, 150,00

Mrs. Rebecca B. Kalloch, being an appropriation made by the Board, and refunded by her, as she had not occasion to use it, 30,00

Samuel Huggens, Esq. Treasurer of the Pennsylvania Missionary Society, contributed as follows:

By the Great Valley Church, for Foreign Missions, by Mr. Thomas Brown,	50,00
A donation from a friend,	50
By the Holmesburgh Church, for educating a Burman child named David Jones,	12,00
The Female Mite Society of Lower Dublin,	
Per Rev. David Jones,	43,00

From Rev. Joseph Walker, for Foreign Missions,	10,00
Miss Mary V. White, .	1,00
	116,50
The Norfolk Missionary Society, by the hand of Rev. J. A. Warne, for the Burman Mission, contributed as follows :	
By the Ladies Working Society, of Brookline, Mass, being avails of work,	22,43
By amount in the treasury of a society which become extinct before the formation of the above,	9,25
	31,68
A Friend, for the Burman Mission, by Mr. W. Nichols,	5,00
Male Primary Missionary Society of the Baptist Church and Congregation Randolph, Mass. per Dr. Wales,	37,00
The Female Primary Missionary Society of the Baptist Church and Congregation, Randolph, Mass., per Dr. Wales,	27,00
Mrs. M. O. Leftwich, of Bedford, Vir., for the Burman Mission, Per H. Hill, Esq.	5,00
A friend to Missions, Providence, R. I. to support a Taling sister two years in Burmah,	60,00
The same generous individual contributed \$30, in Nov. last, for the same object.	
A Lady in East Haverhill, for the education of Karen Females, Per Mr. W. Nichols,	10,00
Mrs. J. Collamore's Mission box, kept at Scituate, for the Burman Mission, per Col. Collamore,	1,52
Mr. E. H. Kincaid, of Washington, D. C., for the Burman Mission,	2,00
The Fredericksburg Baptist Missionary Society, Vir. being the first quarterly payment for the Burman Mission, per Rev. George F. Adams,	15,00
The Baptist State Convention of Connecticut, per Jeremiah Brown, Esq. Treasurer, for the Burman Mission,	500,00
The Female Missionary Society composed of Ladies belonging to the First Baptist Church, Providence, R. I. for the support of a native Burman preacher, being the third annual payment,	100,00
Messrs. Lincoln & Edmands, being the premium on 7500 copies of the Memoir of Mrs. Judson,	375,00
The Hancock Missionary Society of the State of Maine, Aux. &c. Per Rev. James Gillpatrick, President and Treasurer, by Rev. T. W. Merrill,	117,00
The Salem Bible Translation and Foreign Mission Society, by J. Moriarty, Esq. Treasurer,	75,00
The Middlesex and Norfolk Baptist Foreign Missionary Society, Per Dea. J. Fosdick,	668,69
Note—Fifty dollars of the above are for Burman Schools, and was contributed as follows :	
\$25 by Young Ladies connected with the Baptist Church and Society in Roxbury, to educate a heathen child under the care of Mrs. Mason, at Tavoy, Burmah, to be called Mary A. Leverett, and \$25 from members of the Framingham Baptist Church and Society, for the education of a Burman youth, by the name of Charles Train.	
Mrs. Dana, of Brighton, Mass., it being a Widow's mite for Foreign Missions,	3,00

H. LINCOLN, *Treasurer.*

Conference of Baptist Ministers in Massachusetts.—The annual meeting of the Conference will be held in Boston, on Tuesday, May 29, at eleven o'clock, A. M. at the Federal Street Baptist meeting-house. The annual Pastoral Sermon will be preached on the evening of the same day, at the Charles Street Baptist meeting-house. The first preacher for the present year, is the Rev. Dr. Sharp, and the second, the Rev. Professor Chase.

JAMES D. KNOWLES, *Secretary.*

Boston, April 25, 1832.

Note. In last No. p. 104, 6th line from bottom, after died, add "May 22, 1831;" and line 11 from top, 1819 should be "1831."

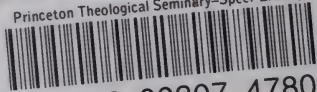
Intelligence from Calcutta, has just been received at the Missionary Rooms, announcing the death of Mrs. Kincaid.

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American Baptist Magazine (Boston)

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